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GESCHICHTE DER DEUTSCHEN NATURPHILOSOPHIE. Von Dr. Carl Siegel. Leipzig: Akademische Verlagsbuchhandlung, 1913. Pp. xv, 390.

It was originally the author's intention to give a picture of the modern natural philosophy movement, the movement represented by Mach and Ostwald, Helm, Riehl and Verworn. He has for many years collected material for such a study, in which a sketch of the German natural philosophy of the last four centuries should occupy the position of an introduction. His decision to enlarge this introduction into an independent treatise and to publish it separately must be welcomed, as the only work that treats historically of this movement, that of Julius Schaller, is 70 years old. The author is concerned with natural philosophy in the narrower sense. He characterizes it as "a scientific discipline which appears consciously by the side of and after natural science, not as a mere possibility after it, but as a necessity, simultaneously with it, demanded by it as an indispensable supplement."

This science, appearing by the side of the science of nature, he divides in two parts, to some extent overlapping in the case of individual authors, but still possible of juxtaposition: the metaphysical, which has the same object as science, namely nature, and is represented by Leibnitz, Goethe, Schelling, etc., and the critical, represented by Kant, Mach and the writers of the present day and whose object is not nature itself, but the science of nature.

After an introductory chapter dealing with the predecessors of Leibnitz: Copernicus, Paracelsus, Agrippa von Nettesheim, Jacob Boehme and Kepler, the author devotes one chapter to Leibnitz from whom he dates the continuous development of natural philosophy in Germany; after him come Kant and Fries, thereafter Herder, Goethe, Schelling and Schopenhauer, and after these follows a consideration of the opponents to the last mentioned: Herbart and Feuerbach. The next to the last chapter is given up to a consideration of the predecessors of the modern movement, Lotze and Fechner, while the last chapter is a summary treatment of the moderns, including a consideration of the influence of the Darwinian theory and the discussion that has taken place around it. In the latest modern development, Ostwald's "qualitative energetics," the author sees an interesting resurrection of Leibnitz's dynamism, though not directly descending from it.

In connection with this work it might be well to call attention to the organ of the modern natural philosophy, *Annalen der Naturphilosophie*, founded by Wilhelm Ostwald as an organ of the common ground of philosophy and natural science. With the volume for 1913 it takes the name *Annalen der Natur- und Kulturphilosophie*, which does not denote a further development of the plan of the journal, but characterizes more clearly its original aim and purpose. The volume now completed (1912) contains, like the previous ten, a number of interesting and significant articles, among which attention might be called particularly to G. C. Hirsch's "Goethe als Biologe," E. Dittrich's "Das Weltbild im Riemannschen Raum," the first installment of S. v. Prowazek's "Die organische Welt und Naturphilosophie." The editor contributed the initial article, an estimate of the life work of Ernst Abbe, called "Abbe unser Führer."—A. G. S. Josephson.